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Permanent Forum on Indigenous Issues
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Item 4 of the provisional agenda*
Implementation of the recommendations on the six mandated areas of the Permanent Forum and on the Millennium Development Goals

Information received from the United Nations system and other intergovernmental organizations

Food and Agriculture Organization of the United Nations**

Summary

The collaboration of the Food and Agriculture Organization of the United Nations (FAO) with indigenous peoples must be considered in relation to the organization's mandate and general approach. FAO currently stresses its evolving role as a "knowledge organization" — commitment that goes beyond the dissemination of data, methodologies and statistics and it includes the task of fostering dialogue and sharing experiences and best practice. Collaboration with and learning from indigenous peoples, who make their living from the natural environment and thus generally possess a profound knowledge of its significance and potential benefits, is of great importance for FAO. Given this awareness, the theme for the seventh session of the Permanent Forum is crucial for FAO, an organization committed to deepening its cooperation with indigenous communities and their organizations in support of their efforts to mitigate the harmful effects of climate change, just as it is eager to learn from the unique experiences and traditional knowledge of such communities.

* E/C.19/2008/1.

** The submission of the present document was delayed in order to ensure the inclusion of the most recent information.

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The activities of FAO in relation to the special theme for the seventh session of the Permanent Forum: "Climate change, bio-cultural diversity and livelihoods: the stewardship role of indigenous peoples and new challenges", are presented in the organization's contribution to an inter-agency paper on climate change and indigenous peoples, to be submitted to the Permanent Forum at its seventh session.

During its sixth session, the Permanent Forum encouraged FAO to promote programmes facilitating the improvement of the capacity of indigenous families and communities to understand financial management in order to support decision-making about positive health choices. FAO interprets this recommendation as falling within the realm of its mandate relating to nutrition and livelihoods. Activities during 2007 in connection with the nutrition and livelihoods of indigenous peoples included:

- A programme supported by FAO and based at the Centre for Indigenous Peoples' Nutrition and Environment, McGill University, Montreal, Canada.
- A series of studies carried out under the FAO Livelihood Support Programme on the theme "Understanding how access to seeds contributes to rural livelihoods".
- The publication of a comprehensive training package, *Building on gender, agrobiodiversity and local knowledge: a training manual*, directed at trainers and other professionals with a view to facilitating their exploration and development of linkages between local knowledge systems, gender roles, food provision and the conservation and management of agro-biodiversity.

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I. Nutrition and livelihoods

Indigenous peoples' food systems: the many dimensions of culture, diversity, environment, nutrition and health

1. The dimensions of nature and culture that define indigenous peoples' food systems contribute to the holistic health of individuals and their communities when it comes to not only physical health, but also the emotional, mental and spiritual aspects of health, healing and protection from disease. Paradoxically, despite their wealth of knowledge, indigenous peoples are often vulnerable within societies as a result of extreme poverty, discrimination and marginalization, and thus their access to resources becomes limited, leading, unnecessarily, to poor health outcomes.

2. The Food and Agriculture Organization of the United Nations (FAO), together with other partners in development, has supported the implementation of 12 case studies around the world organized by the Centre for Indigenous Peoples' Nutrition and Environment at McGill University, Montreal, Canada.[1] Leaders of communities of indigenous peoples and academic partners have collaborated in the documentation of indigenous food systems and participated in the implementation of health-promotion interventions, using culturally sensitive and environmentally relevant elements found in local food systems. A forthcoming publication will describe the first phase of the research programme and provide examples of nutrition transitions in indigenous communities, presenting evidence that local resources are critical for food security, nutrition and health.[2]

Understanding how access to seeds contributes to rural livelihoods

3. Agricultural policies and the incentive structures they create have a major impact on the conservation and use of plant genetic resources for food and agriculture. Activities in the area of plant genetic resources for food and agriculture involve several stakeholders, including public and private institutions, companies, non-governmental organizations and, not least, communities and individuals. Nevertheless, the needs of smallholder or indigenous farmers are often not considered in national seed programmes and policies. The importance of access to local seeds by indigenous rural communities, in terms of not only food security but also cultural beliefs, practices and rituals, tends to be underestimated.

4. Several studies have been carried out in eastern Africa to improve understanding of the factors affecting access to seeds in rural livelihoods. Similar studies have also been carried out in the Lao People's Democratic Republic. The studies were carried out under the FAO Livelihood Support Programme on the theme "Understanding how access to seeds contributes to rural livelihoods". The report on the Lao People's Democratic Republic has been published as part of the

[1] See http://www.mcgill.ca/cine.

[2] One of the studies under this initiative addresses the problem of diabetes and related non-communicable diseases highlighted in the Permanent Forum's call for assistance. See Kuhnlein et al. (2006), "Indigenous peoples' food systems for health: finding interventions that work", *Public Health Nutrition* 9(8):1013-1019.

Programme's publication series; the Kenya-based report will be published later this year.[3]

5. The main objective of the studies was to strengthen access to seeds and plant genetic resources to increase the food security of rural and/or indigenous communities. If such access is to be strengthened, it is necessary to know the weaknesses from a community-based perspective, embedded within cultural systems that have been tested over time. The studies provide several examples of socially defined and gender-defined practices and taxonomy.

Building on gender, agro-biodiversity and local knowledge

6. The FAO project entitled "Gender, biodiversity and local knowledge systems for food security (Links)" (2002-2005), was an example of a holistic approach intended to develop linkages between local knowledge systems, gender roles and relationships, food provision and the conservation and management of agro-biodiversity and provide insights that might benefit indigenous communities. The project, a southern African regional effort, sought to help development practitioners to recognize that farmers have knowledge, practices and skills that are often highly sustainable and respectful of the natural ecosystems that they depend on for their food and livelihoods.

7. On the basis of experience gained from that project, FAO developed a comprehensive training package, entitled *Building on gender, agro-biodiversity and local knowledge: a training manual*. The Manual is intended to be used as a conceptual guide for trainers and to provide resource material for participants in training courses directed at researchers and extension workers as well as reference material for anyone working within the context of agro-biodiversity management, gender and local knowledge.

II. Communication for development

Promotion of community participation in rural radio programming

8. FAO has more than 30 years of experience in the field of communications in support of agriculture and rural development. In 1969, the organization became a pioneer in the United Nations system when it established a Development Support Communication Branch, later transformed into the Communication for Development Group, which currently manages about 50 projects, in collaboration with Governments, United Nations agencies, donors and non-governmental organizations.

9. FAO has been a leader in promoting community participation in rural radio programming and is now facilitating links with new information and communications technologies, consciously producing services with audience

[3] *Access to seeds and plant genetic resources for food and agriculture: their role in improving livelihoods in the Lao People's Democratic Republic* will be available at http://www.livelihoods.org/lessons/project_summaries/supp4_projsum.html.

participation in local languages, while taking into account local cultures. Efforts are also being made to enhance the use of traditional and folk media that form an integral part of rural life, such as proverbs, poems, songs, dances, plays and stories. Traditional media offer an effective means of integrating local agricultural knowledge with new scientific knowledge from outside sources. At the same time, new media can be appropriated and managed locally by indigenous people for their own purposes.

World Congress on Communication for Development

10. The commitment to communication and development of the Food and Agriculture Organization of the United Nations was demonstrated by the first World Congress on Communication for Development, jointly organized by FAO, the World Bank and the Communication Initiative Network and held at FAO headquarters in Rome in October 2006. The focus of the Congress was to promote the mainstreaming of communications into development policies and programmes, establish strategic partnerships and demonstrate that communication for development is essential for meeting today's most pressing development challenges.

11. In connection with the Congress, FAO implemented a series of regional studies, consultations and workshops to elicit the views and proposals of local practitioners and institutions with a view to mainstreaming communications into policies related to sustainable development. Several of those activities highlighted the importance of establishing links and collaborating with indigenous communities and organizations, not least when it comes to supporting indigenous languages and their use for transmitting information and experiences related to issues of importance for sustaining livelihoods and supporting development.

12. In 2007, a book entitled *World Congress on Communication for Development: Lessons, Challenges, and the Way Forward*[4] was published, recounting experiences and findings from the various sessions of the Congress and emphasizing the importance of communication for sustainable project design.

13. That comprehensive publication also highlights the fact that the right to communications for self-determined development must be guaranteed, in particular to indigenous peoples. It is essential to promote policies, mechanisms and initiatives that guarantee and enhance the realization of indigenous peoples' access to, and use of, various means of communication, particularly in view of their invisibility in and marginalization from development processes and their significant contributions to the diversity of humankind.

14. By the end of 2008, mechanisms for participation, consultation, collaboration and sharing of experiences between indigenous peoples in communication for development will have been established in at least two regions. Furthermore, monitoring and evaluation mechanisms and related reports, managed by indigenous peoples' organizations in collaboration with the United Nations Permanent Forum on Indigenous Issues, will have been established in at least 10 countries. FAO is currently actively collaborating in this effort.

[4] See http://www.fao.org/nr/com/abst/com_071001_en.htm.

Collaboration with Guaraní communities in Bolivia

15. One example of the communications strategies of FAO can be seen in its ongoing collaboration with Guaraní communities in Bolivia, with which the organization's Communication Department is developing an alternative communication model, combining several media and communications systems (audio-visual, press, radio and the like), with a view to ensuring that the emerging model will be useful for the Guaraní people and that the system will be managed entirely by them. A number of experiences are described in a publication entitled *Yasarekomo*, the Guaraní word for "to awaken", which also refers to an awakening of consciousness and a new way of thinking that responds to the challenges which face us in today's world. The initiative has (a) identified key topics and experiences about the best communication methods and strategies applicable for the promotion of sustainable livelihoods; (b) systematized methodologies and tools for communications strategy design and service delivery for sustainable rural livelihoods to be used at various levels; and (c) facilitated information exchange and collaboration on the topic between development projects, institutions, organizations and communication centres and non-governmental organizations through existing networks and communities of practice, promoting a regional platform and a plan of action.

16. The experiment serves as inspiration for other regional communication platforms already established in Central America and the Near East. A new platform for indigenous peoples' communication and sustainable livelihood (established on the basis of an initiative by the International Forum on Indigenous Peoples' Communication and Development, held in Bolivia in September 2006) is currently supported by FAO, the International Fund for Agricultural Development (IFAD), the Confederation of Indigenous People of Bolivia and the Permanent Forum.

III. Cultural indicators

17. Indigenous peoples are urgently calling for recognition of the vital and fundamental importance of culture for the viability of their traditional food and agro-ecological systems, as well as for sustainable development. Culture should be considered a fourth pillar of sustainable development, additional to the social, economic and environmental pillars. Culture encompasses the shared beliefs, values, traditions, customs, knowledge and ceremonies that people transmit across generations and use to define and sustain their collective identities and relationships with each other and the world. Traditional cultural practices and food systems are positively related and mutually supportive, and both are fundamental for food security and well-being.[5]

18. Working in partnership with indigenous peoples' organizations, FAO has identified cultural indicators of indigenous peoples' food and agro-ecological systems. The indicators and survey methods were discussed and established during a global consultation on the right to food, coordinated by the International Indian Treaty Council and held in Nicaragua in 2006. A technical paper is currently being

[5] For information about the Sustainable Agriculture and Rural Development initiative of FAO and indigenous culture, see http://www.fao.org/sard/en/init/964/2687/2453/index.html.

finalized. Agreement was reached during the consultation in Nicaragua on the following indicator categories:

(a) Access to land, territories, natural resources, sacred sites and ceremonial areas;

(b) Abundance or scarcity of, and threats to, traditional seeds, plant foods and medicines and food animals, and their associated production practices;

(c) Use and transmission of knowledge, methods, language, ceremonies, dances, prayers and oral histories related to traditional foods and agro-food systems, and the continued use of traditional foods in daily diets;

(d) Capacity for adaptability, resilience and/or the restoration of traditional food uses and production;

(e) Ability to exercise the right to self-determination and free, prior and informed consent and to defend food sovereignty and development.

IV. Land rights

19. Although ancestral rights to land are a cornerstone of the livelihoods of indigenous peoples, few countries have been ready to undertake to recognize them. Lack of political will together with obstacles such as lack of legal recognition of indigenous rights in national legal frameworks and tenure regimes, various forms of discrimination and inappropriate policies towards indigenous peoples are at the root of some of the limitations that are found with regard to the recognition of indigenous peoples' land rights.

Chile

20. FAO has been collaborating with the Government of Chile in the technical support of a Mapuche land demarcation project in the Araucanía region in the south of the country. The project is part of the Government's policy to address the issue of the restitution of indigenous peoples' land and water rights and to support the efficient and sustainable use of natural resource. The project is now in its second phase, which will address the testing and formulation of participative demarcation methodologies developed jointly with Mapuche communities, together with participatory exercises for the analysis and elaboration of territorial development strategies.

21. Together with the National Indigenous Development Corporation, FAO is funding the organization of a workshop for the strengthening of indigenous policies on land and water in Chile. The workshop will discuss lessons learned from other countries in the Latin American region, including Bolivia, Brazil, Ecuador, Guatemala, Mexico and Peru. It is expected that the workshop will produce a final document with suggestions for the strengthening of national policies on indigenous peoples. The proposals that emerge from the document will provide input for support and follow-up in the context of the United Nations inter-agency group. It is envisaged that the whole process will be linked to and benefit from the participation of the members of the Permanent Forum from the Latin American and Caribbean region.

Sub-Saharan Africa

22. In the context of the overall objective of assisting its member countries in setting up sustainable rural livelihoods and ensuring more equitable access to resources, since 2006, with donor funding from Norway, FAO has been undertaking a number of cross-departmental and cross-disciplinary activities for improving the tenure security of the rural poor in sub-Saharan Africa. As a result of violent conflict, increased competition, the degradation of natural resources, the negative demographic effect of the HIV/AIDS pandemic and other factors, there is growing land tenure insecurity in the region, which leads in turn to increased vulnerability in terms of rural livelihoods, high levels of extreme poverty and hunger. With a view to addressing tenure insecurity, new policy initiatives throughout the region seek to secure customary land rights and institutions through the recognition of customary law, especially customary land rights, and their integration into the national land administration frameworks. Such policies seek to strengthen customary land tenure as a separate tenure category, with a commitment to provide for the progressive development of customary land law and for land management and administration.

23. The specific outputs of these FAO activities will enhance the knowledge base for the legal empowerment of the rural poor, using the law to help disadvantaged groups gain greater control over decisions and processes affecting their lives, in particular, over the natural resources on which they depend, and provide support for increasing the capacity of rural poor communities to legally secure land rights and for improving, awareness of and access to legal information, rural institutions and innovative, simplified formalization procedures for securing land tenure. The work involved has included case studies documenting good practices and lessons learned in sub-Saharan countries, including Angola, Burkina Faso, Ghana, Kenya, Madagascar, Mali, Mozambique, Namibia, Rwanda, South Africa, Uganda and the United Republic of Tanzania, as well as in Southern Sudan and countries in the Pacific region (Papua New Guinea and Vanuatu). It has included case studies that deal with indigenous peoples, including the San in Angola and the Maasai around Lake Victoria and Lake Naivasha.

Angola

24. In the context of the activities carried out by the land tenure service in Angola through various projects related to securing tenure rights and supporting local land administration, specific efforts have been made to protect the land rights of a San (Bushmen) community in the province of Huila, Angola. Historically, the Angolan San have lived in a situation of triple disadvantage in terms of social, demographic and economical discrimination. Their culture is still dealing with the consequences of invasion, dominance and the occupation of their land by Bantu in the pre-colonial era. They were discriminated against by the Portuguese colonizers, and in post-independence times have been excluded from development and killed. They were drawn into the military as highly qualified trackers and were killed in the war, but never had a chance to participate in a public, political or legislative capacity.

25. In this context, FAO, working in partnership with other actors, such as the national non-governmental organization OCADEC and the government of Huila Province, has supported the delimitation of the San community of Mupenbati in the municipality of Quipungo. This process started in 2005 and was finalized, with the

official delivery of the land title, in April 2007. Written documentation and a video are available on demand.

V. Rights of pastoral peoples

26. FAO supported a study of the complexities of land tenure and the struggle for pastoralist livelihoods in Kenya, using a participatory approach that gave a voice to and learned from the experiences of women and men from the Maasai, Samburu, Pokot and other communities. The study, entitled "We are the land, and the land is us: the complexities of land tenure and struggles for pastoralist livelihoods in Kenya", offers information on the realities of life for these communities, filling gaps in knowledge about several aspects of their struggle for survival. It also offers insight into various gender dimensions of pastoralist livelihoods. A major finding of the study is that pastoralists are in extreme difficulty as a result of global, national and regional economic and political policies and the lack of action to protect their fundamental human rights, including land rights. Marginalization, historical injustices, lack of land rights and limited access to critical resources make the struggles of pastoralists akin to the struggles of indigenous peoples across the globe. The case studies demonstrate that the statutory laws imposed, which are based on western definitions of individual tenure, tend to ignore customary laws pertaining to communal tenure and common property, with devastating consequences for pastoralists' livelihoods.

VI. Developments in animal genetic resources for food and agriculture

27. Under the auspices of the Commission on Genetic Resources for Food and Agriculture, FAO convened the International Technical Conference on Animal Genetic Resources for Food and Agriculture, in Interlaken, Switzerland, from 3 to 7 September 2007. The Interlaken Conference adopted the Global Plan of Action for Animal Genetic Resources and the Interlaken Declaration on Animal Genetic Resources. Containing 23 strategic priorities for action, the Global Plan of Action is the first ever internationally agreed framework to promote the sustainable use, development and conservation of animal genetic resources for food and agriculture.

28. The Global Plan of Action and the Interlaken Declaration both recognize the important roles of indigenous and local communities, including pastoralists, as custodians of animal genetic resources. The Interlaken Declaration affirms that such communities should participate in the fair and equitable sharing of benefits arising from the utilization of animal genetic resources for food and agriculture and the desirability, as appropriate, subject to national legislation, of respecting, preserving and maintaining traditional knowledge relevant to animal breeding and production as a contribution to sustainable livelihoods, and the need for the participation of all stakeholders in making decisions, at the national level, on matters related to the sustainable use, development and conservation of animal genetic resources. Strategic priority 6; one of a number of clauses in the Global Plan of Action referring to indigenous issues, calls on countries and organizations to support indigenous and local production systems and associated knowledge systems of importance to the maintenance and sustainable use of animal genetic resources. It

also recognizes that livestock resources are integral components of the agricultural ecosystems, economies and cultures of indigenous communities.

29. The FAO Conference at its thirty-fourth session, held in November 2007, endorsed the outcomes of the Interlaken Conference and requested the Commission on Genetic Resources for Food and Agriculture to report back to the FAO Conference in 2009 on steps taken to implement the Global Plan of Action.[6] The FAO Conference also recognized the important role of small-scale livestock keepers, particularly in developing countries, as custodians of most of the world's animal genetic resources for food and agriculture in the use, development and conservation of livestock resources. It specifically requested the Commission on Genetic Resources for Food and Agriculture to address the issue in its report to the 2009 session of the FAO Conference.

Aims and strategies of the Global Plan of Action for Animal Genetic Resources

30. The Global Plan of Action calls for the recognition of indigenous peoples' contributions by making the following point within its aims and strategies:

> Pastoralists, farmers and breeders, individually and collectively, and indigenous and local communities, play a crucial role in *in situ* conservation and development of animal genetic resources. It is important to better understand and support their role in a context of rapid economic and social change, so that they can play an effective function in *in situ* management, and share fairly and equitably in the benefits arising from the utilization of these resources. A number of actors and stakeholders can assist livestock keepers and their communities in playing this role: researchers, extension agencies, the private sector, non-governmental organizations and local cooperatives.

VII. Rights of farmers under the International Treaty on Plant Genetic Resources for Food and Agriculture

31. Negotiations for the revision of the International Undertaking on Plant Genetic Resources for Food and Agriculture culminated in the adoption by the FAO Conference in November 2001 of the International Treaty on Plant Genetic Resources for Food and Agriculture (resolution 3/2001). Under article 9 of the International Treaty, the contracting parties recognize the enormous contribution that local and indigenous communities and farmers of all regions of the world, particularly those in the centres of origin and crop diversity, have made, and will continue to make, for the conservation and development of plant genetic resources which constitute the basis of food and agriculture production throughout the world. Farmers' rights include the protection of traditional knowledge and the right to participate equitably in benefit-sharing and in national decision-making about plant genetic resources. Under article 9, Governments have the responsibility for implementing those rights in accordance with their needs and priorities. Article 9 also provides that such rights are subject to national legislation.

[6] For information about the Interlaken Conference, including the Declaration and the Global Plan of Action, see http://www.fao.org/ag/againfo/programmes/en/genetics/ITC_docs.html.

32. At its second session (29 October to 2 November 2007), the Governing Body of the International Treaty recalled the importance of fully implementing article 9 of the Treaty. While recognizing that, according to article 9, the responsibility for realizing farmers' rights, as they relate to plant genetic resources for food and agriculture, rests with national Governments, the Governing Body also acknowledged that there is uncertainty in many countries as to how farmers' rights can be implemented and that the challenges related to the realization of such rights are likely to vary from country to country. The Governing Body encouraged the contracting parties and other relevant organizations to submit views and experiences on the implementation of farmers' rights as set out in article 9 of the Treaty, involving, as appropriate, farmers' organizations and other stakeholders, and requested its Secretary to collect these views and experiences as a basis for an agenda item for consideration by the Governing Body at its third session.

VIII. The right to food

33. Each year FAO celebrates World Food Day on 16 October, the day on which the organization was founded in 1945. The theme for World Food Day 2007 was "The right to food". The theme was chosen to highlight the increasing recognition of the important role of human rights in eradicating hunger and poverty and hastening and deepening the sustainable development process. A prominent part of the awareness-raising efforts during the event was dedicated to indigenous peoples' right to food. The activities included a presentation and a discussion panel dealing with indigenous peoples and the right to food.

34. Most of the world's hungry people belong to the marginalized sectors of society: poor subsistence farmers, fisherfolk, wood-dwellers in mountainous areas and other geographically, climatically and socially disadvantaged regions. Accordingly, the majority of the victims of hunger are members of ethnic or religious minorities, people discriminated against owing to their to tribal, social or ethnic origin. Rarely is any of these groups offered the opportunity to participate in political and economic decision-making. Advancing the human right to food can help shift the world's attention to the violations of the human rights of those marginalized sectors.

35. The Right to Food Guidelines established by the United Nations serve to empower the poorest and marginalized to have a voice in policy decisions affecting them and to claim their rights. Problems relating to the right to food are often rooted in law. Access to natural resources such as land or water is a case in point. Discrimination affects aid policies and distribution schemes. It occurs in the context of agrarian reform efforts, which frequently exclude indigenous people and/or minorities from land ownership. FAO actively works to raise awareness of the rights of indigenous peoples by referring to the Right to Food Guidelines and instruments of international human rights law.[7]

[7] For information about FAO activities relating to the right to food, see http://www.fao.org/righttofood/about_en.htm.

IX. Globally Important Agricultural Heritage Systems

36. In 2002, FAO initiated a programme on the conservation and adaptive management of Globally Important Agricultural Heritage Systems, aiming to establish a basis for the global recognition, conservation and sustainable management of such systems and their associated landscapes, biodiversity, knowledge systems and cultures.

37. During its preparatory phase (2002 to 2006), the programme initiative identified pilot sites in Algeria, Chile, China, Morocco, Peru, the Philippines and Tunisia. The pilot systems, which began in 2007, are now implementing dynamic conservation management approaches aimed at helping national and local stakeholders to protect and sustainably conserve the systems and their components.

38. In 2007, the initiative organized an international forum on conservation and sustainable management, during which the representative of the Permanent Forum on Indigenous Issues made a presentation, emphasizing the importance of the systems for indigenous peoples. A presentation was also made at an event to mark the International Day of the World's Indigenous People organized by IFAD. Discussions were carried out with the Christensen Fund about future collaboration, in particular on issues related to intellectual property rights for indigenous knowledge and genetic resources for food and agriculture. Furthermore, the initiative was endorsed by the Global Environment Facility Council, and a project regarding indigenous people in China was formulated with funding from Spain in the context of the Millennium Development Goals.

X. Fisheries: indigenous languages and scientific education for indigenous peoples

39. FAO is frequently required to disseminate information in languages other than the official United Nations languages, and publishes manuals and other information in indigenous languages. One example is provided by its Fisheries Department, which recently published information on the Code of Conduct for Responsible Fisheries in several Pacific languages (Fijian, Kirbati, Motu, Gela, Tongan, Tuvaluan, Bislama, Samoan and Maori).[8]

40. In 2007, FAO began supporting a programme for regionally based marine education and training in the western and northern Pacific to foster understanding, the practical use of knowledge (including native Hawaiian, Alaskan native and other Pacific islander-based knowledge) and technical expertise relevant to the stewardship of living marine resources. The programme is currently carried out in cooperation with the Western Pacific and the North Pacific Regional Fishery Management Councils, regional educational institutions and local community training entities, establishing programmes or projects that will improve communication, education and training related to marine-resource issues throughout the region and increase scientific education for marine-related professions among coastal community residents, including indigenous Pacific islanders, native Hawaiians, Alaskan natives and other underrepresented groups in the region.

[8] See http://www.fao.org/fishery/ccrf/7.

XI. Summary of the contribution of FAO to an inter-agency paper on climate change and indigenous peoples

41. Because indigenous peoples are often overwhelmingly dependent on the environment for daily living, their communities are among those most adversely affected by climate changes. Furthermore, indigenous peoples count for a disproportionate number of the world's poor and food insecure. At the same time, they have demonstrated an impressive capacity to adapt to inhospitable environments and difficult circumstances. Many indigenous populations also possess a unique knowledge of plant genetic diversity, which may be needed to fight plant and animal diseases. Many also know how to breed varieties that can cope with stressed environments, or possess the ability to interpret natural phenomena so as to forecast weather shifts and respond appropriately.

42. Local knowledge and insight of this kind may provide the basis for developing alternative paradigms to counter the detrimental effects of climate change. As a supporting and cooperating agency, FAO plays a role in assisting member countries to identify potential adaptation options and to support local people in their search for viable alternatives applicable to their particular circumstances. The ultimate goal is not to enforce pre-selected practices or policies on collaborating communities, but rather to inform and promote local dialogue concerning the local impact of climate change and site-specific solutions for reducing vulnerability. Bridging the gap between scientific and traditional practice is fundamental for formulating successful measures to guarantee food security. It is therefore imperative for FAO to collaborate with indigenous peoples and their organizations in a joint effort to counteract climate change and achieve food security for all.

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United Nations Educational, Scientific and Cultural Organization**

Summary

The present report outlines initiatives and activities undertaken in 2007 by the United Nations Educational, Scientific and Cultural Organization (UNESCO) in response to the recommendations of the Permanent Forum on Indigenous Issues at its sixth session. It also provides input on the contribution of UNESCO to the Programme of Action for the Second International Decade of the World's Indigenous People, on this year's special theme "Climate change, bio-cultural diversity and livelihoods: the stewardship role of indigenous peoples and new challenges", as well as on other areas which are of interest to the Forum.

This year, recommendations directly addressed or relevant to UNESCO covered a wide range of issues, including quality education, indigenous languages, poverty, the Millennium Development Goals and water management. The response from UNESCO illustrates its commitment to mainstream principles of cultural diversity and intercultural dialogue in policies for sustainable development, as highlighted in the new UNESCO Medium-term strategy (2008-2013). This new strategy recommends, as a specific, expected outcome, that awareness of the cultural contribution of indigenous peoples to sustainable development be enhanced and the strategy is explicit about the commitment of UNESCO to respond to the needs of the most vulnerable segments of society, including indigenous populations.

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** The submission of the present document was delayed in order to ensure the inclusion of the most recent information.

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I. Response to the recommendations addressed exclusively to the United Nations Educational, Scientific and Cultural Organization

Quality education for indigenous peoples: recommendation 69[1]

1. As the United Nations specialized agency for education, science and culture, and in line with recommendation 69[2] of the Permanent Forum on Indigenous Issues, the United Nations Educational, Scientific and Cultural Organization (UNESCO) is committed to promoting quality education for indigenous peoples, taking into account their particular world views and pedagogies. A number of UNESCO activities planned for 2008 or currently being carried out within the framework of quality learning enhancement and inclusive education reflect this commitment, notably:

(a) An e-forum on languages in education that contribute to and enrich data on mother-tongue instruction and bilingual education, with the active participation of indigenous organizations, individuals and experts;

(b) Advocacy for enhancing quality learning through mother-tongue-based education; case studies of good practices from Canada, Mali, Papua New Guinea and Peru will be published and disseminated;

(c) A series of regional workshops on inclusive education, in preparation for the international conference on education to be held in Geneva in November 2008 by the UNESCO International Bureau of Education; indigenous education is one of the themes to be discussed during the conference.

2. Indigenous peoples' knowledge systems, as well as their rights and aspirations related to culture and education, are highlighted in the UNESCO contribution to the Decade of Education for Sustainable Development. In 2007, two projects launched with indigenous communities in the Central African Republic and Niger and entitled Heritage education for sustainable development: dialogue with indigenous communities, aim at developing input to policy and programme formulation in the field of education that builds on safeguarding the natural and living cultural heritage of those communities and fosters their sustainable development.

3. Integrating indigenous knowledge into school curricula has been a central focus of the UNESCO Local and indigenous knowledge systems (LINKS) programme. In Solomon Islands, the project has been furthered this year by reprinting and shipping the publication *Reef and Rainforest: An Environmental Encyclopaedia of Marovo Lagoon, Solomon Islands* (UNESCO, 2005) for distribution to schools; the pilot development of an accompanying teacher manual is now under way. A Maori language version of the interactive CD-ROM learning tool entitled *The Canoe is the People: Indigenous Navigation in the Pacific* was produced, launched and disseminated with a view to expanding indigenous knowledge and language content in Pacific Island schools. A volume in Mayangna and Spanish on indigenous Mayangna knowledge of the aquatic ecosystem in the Bosawas Biosphere Reserve (Nicaragua) will also be published shortly.

[1] E/2007/43, para. 69.

[2] Ibid.

4. An international workshop on improving quality of mother tongue/bilingual literacy programmes and activities was organized by the UNESCO Dhaka office. The workshop aimed to support participating countries in their efforts to undertake research with the participation of linguists and community members, to prepare context-specific literacy materials using mother tongue/bilingual approaches, and to train locals in the use of these teaching materials as educational tools for community members.

5. UNESCO field offices have undertaken a number of activities related to indigenous education at the community level. These include the Tribal adolescents development programme, which is implemented by the UNESCO Dhaka office and aims to promote literacy among the adults and adolescents of the tribal communities in Bangladesh, notably through the channel of community learning centres. The UNESCO office in Moscow, in collaboration with the Ministry of Education of the Russian Federation, has launched the project "promoting literacy of indigenous pupils through capacity-building for the system of community education of nomadic peoples of the north of the Republic of Sakha (Yakutia)".

Technical and judicial study of a normative instrument for the protection of indigenous languages: recommendation 71[3]

6. By the terms of decision 59 taken at its one hundred seventy-sixth session, the UNESCO Executive Board requested the Director-General to conduct a preliminary study of the technical and legal aspects of a possible international standard-setting instrument for the protection of indigenous and endangered languages, including a study of the outcomes of the programmes implemented by UNESCO relating to this issue, and to submit such a preliminary study for examination at its one hundred seventy-ninth session, which will be held from 1 to 17 April 2008.

7. The Executive Board further invited the Director-General to convene a meeting of experts, including representatives of indigenous peoples, to assist him in the preparation of such a preliminary study, and to seek extrabudgetary funding for it. Accordingly, a preliminary information document, entitled "Preliminary study on the advisability of developing a new standard-setting instrument for endangered and indigenous languages" will be submitted to the one hundred seventy-ninth session of the Executive Board for its consideration and discussion. Pending the mobilization of extrabudgetary funding, this document will be the subject of further revision by a group of experts, to include indigenous representatives.

Adapting statistical inquiries to the needs of indigenous peoples: recommendation 126[4]

8 The UNESCO Institute for Statistics informed the Forum at its last session, in 2007, of a possible project aimed at collecting information on best practices in adapting statistical inquiries to the needs of indigenous groups. While dialogue and information-exchange between the Forum and UNESCO have intensified on this issue, the fund-raising efforts for a specific project are still ongoing.

[3] Ibid., para. 71.
[4] Ibid., para. 126.

II. Response to the recommendations addressed to two or more agencies or to the United Nations system in general under one or more items of the mandate/agenda of the Forum

Water and indigenous peoples: recommendation 54[5]

9. UNESCO has contributed to raising awareness on the role of indigenous peoples in water management through the publication of the volume Water and indigenous peoples (Local and indigenous knowledge systems, LINKS Programme, 2006). In 2007, an updated Spanish version was published and disseminated in collaboration with the Division of Water Sciences and the UNESCO Montevideo office.

10. UNESCO's International hydrological programme launched an initiative on water and cultural diversity in summer 2007. The project is based on the premise that sustainable management of water has as much to do with cultural issues as it does with technical ones and it puts due emphasis on indigenous participation and knowledge relating to water.

11. Indigenous Peoples, Poverty and Millennium Development Goals: recommendation 43.[6] A concept paper on indigenous peoples' vision of sustainable development, entitled Development with identity and culture or Self-determined Development, was elaborated by Tebtebba, the Indigenous Peoples International centre for policy research and education, with the support of the UNESCO Division of cultural policies and intercultural dialogue and through a consultative process with indigenous leaders from around the world. The paper explains indigenous peoples' rights and aspirations, linking them to the question of sustainable development and referring to relevant standard-setting instruments on enhancing cultural and/or biological diversity, notably those developed by UNESCO. Indigenous leaders will present and discuss the paper with various agencies and development partners in March 2008.

12. A policy paper on indigenous peoples, poverty and the Millennium Development Goals is in the final stages of development by the UNESC local and indigenous knowledge systems programme. Its aim is to contribute to a broader awareness among decision makers and development planners on the particularity of development strategies and indicators, in particular with respect to indigenous peoples' aspirations for development.

13. A project with the Jarawa peoples of the Andaman Islands, India, is currently under way. A dossier presenting the rich cultural and biological diversity of their territory has been compiled; it seeks to aid decision makers in understanding historical developments that shaped the Jarawa Reserve, thus facilitating the initiation of development strategies appropriate to the Jarawa people and their development aspirations.

[5] Ibid., para. 54.

[6] Ibid., para. 43.

Expert group meeting on indigenous languages: recommendation 72[7]

14. Following the Forum's recommendation 72, UNESCO has presented and discussed its relevant policies and activities at the International expert group meeting on indigenous languages, held in New York from 8 to 10 January 2008. The UNESCO participants provided feedback on the expert meeting to the UNESCO intersectoral team on indigenous issues to disseminate the findings and discuss follow-up to the recommendations made.

Policies with indigenous people in Asia: recommendations 99 and 101[8]

15. On the occasion of the half-day discussion on Asia held during the sixth session of the Forum, UNESCO disseminated an information document on its partnership with indigenous people from the region. The paper provides an overview of Organization policy and project work with indigenous peoples in Asia. See UNESCO, Bangkok website.[9]

16. More recently, UNESCO carried out a project entitled "The culture of the Bandarban Hill People: cultural diversity and richness of Bangladesh", which aimed to create awareness and improve the knowledge and appreciation for the history, craftsmanship and culture of the Chittagong, especially in Bandarban. Major project outputs involved exhibitions by indigenous artists, lectures and other cultural events as well as the creation of a library.

Regional workshops on climate change, biocultural diversity and livelihoods: recommendation 130[10]

17. The first meeting ever was held on world heritage in the Arctic with the participation of representatives from various indigenous groups, including the Russian Association of Indigenous Peoples of the North, the Inuit Circumpolar Council and the Saami Council. This event was organized in connection with the Arctic Council meeting in Narwik, Norway (November 2007) and involved discussions on synergy effects for the reduction of carbon footprints. This event is also relevant to the Forum recommendation 130 concerning the organization of regional workshops on the special theme of the seventh session, "climate change, bio-cultural diversity and livelihoods".

[7] E/2007/43, para. 72.
[8] Ibid., paras. 99 and 101.
[9] http://www.unescobkk.org/.
[10] E/2007/43, para. 130.

III. Information on how UNESCO is dealing with the issues of indigenous children and youth, indigenous women, data collection and disaggregation, and free, prior and informed consent

Indigenous children and youth

18. UNESCO has continued to host indigenous fellows under the anglophone and francophone Indigenous Fellowship Programmes in collaboration with the Office of the High Commissioner for Human Rights and other partners. In 2007, UNESCO participated in the Russian-speaking programme for the first time. The French-speaking 2007 fellows had the opportunity to participate in the UNESCO-supported initiative of the youth magazine Respect, to engage in a digital intercultural dialogue among youth from different cultural backgrounds.

19. In 2006-07, the UNESCO Youth Programme organized a series of regional meetings in each of the regions on the theme Young people and the dialogue among civilizations, cultures and peoples which involved young representatives of indigenous peoples and organizations and provided them with an opportunity to voice the concerns of indigenous youth. For instance, one of the resolutions of the Asian Youth Forum (Jeju Island, June 2007) was to promote more experience-sharing with representatives from indigenous cultures in the future.

20. UNESCO also implements projects that are specifically targeted to indigenous youth, such as the Tribal adolescents development programme in Bangladesh and a project on indigenous youth and life skills in Mexico.

Indigenous women

21. UNESCO reinforced its partnership with the International Indigenous Women's Forum following an initial culturally sensitive human rights training for women in Kenya, which UNESCO supported jointly with the Office of the High Commissioner for Human Rights. Dialogue is ongoing with the International Forum of Indigenous Women, United Nations Development Fund for Women and Office of the United Nations High Commissioner for Human Rights to develop strategies to strengthen capacity-building for indigenous women in the areas of culturally sensitive, gender-aware and human rights-based development approaches.

22. UNESCO's regular programme for the 2008-2009 biennium specifically mentions the knowledge held by indigenous women on their environment and foresees related activities in this area in Pacific small islands developing States. The project will assess, monitor and manage coral reefs, mangrove forests and sea grass beds, with a focus on the indigenous knowledge possessed by women, who are the main users of these near-shore marine habitats.

23. Within the framework of its activities on resource management processes in the Bosawas biosphere reserve of Nicaragua, the LINKS programme recently launched a project to examine the importance of fishing resources for Mayagna women, especially those in socially marginalized situations (single parents, widows and older people, for example).

24. In the Greater Mekong Region, the UNESCO office in Bangkok has been working extensively with indigenous women and girls to develop a series of radio programmes and other educational materials in minority languages on HIV/AIDS and human trafficking. UNESCO Mexico has supported initiatives aimed to promote access to primary education for indigenous women.

Data collection and disaggregation

25. This subject is covered in recommendation 126 in paragraph 8 above on adapting statistical inquiries to the needs of indigenous peoples.

Free, prior and informed consent

26. The UNESCO partnership with indigenous peoples is based on the commitment to ensure full participation of minorities and marginalized and vulnerable groups in devising, implementing and monitoring policies and actions that directly affect them (Medium-term strategy 2002-2007), thus reflecting respect for the principles of free, prior and informed consent in all its initiatives related to indigenous peoples. A paper entitled "Cultural diversity and principles of free, prior and informed consent regarding indigenous peoples: the work of UNESCO (2005)" details the Organization's approach and initiatives in this regard.

27. At the operational level, UNESCO has supported research, training and projects in the area of participatory cultural mapping with indigenous communities as one strategy to build the capacity of indigenous peoples to express and defend their rights and aspirations in discussions about the future development of their communities. One recent example is the ongoing UNESCO cultural mapping project with Tuareg communities in Niger led by the Indigenous Peoples for Africa Coordination Committee. The project calls for carrying out a participatory cultural mapping exercise and then capitalizing on the outcomes to formulate local education strategies that take into account the tangible and intangible heritage of these communities and that help sustain their lives and living space. A number of new resource materials on participatory cultural mapping are now available, including the recent concept paper The role of participatory cultural mapping in promoting intercultural dialogue (2007), the workshop facilitation guide "Building critical awareness of cultural mapping (2007) and the CD Mapping for change: practice, technologies and communication (2007)", supported by UNESCO and co-published by the International Institute for Environment and Development and the Technical Centre for Agricultural and Rural Cooperation.

IV. Obstacles to the implementation of the recommendations of the Forum

28. The recommendations of the Forum foresee a great number of individual activities without always considering their feasibility for the organizations concerned. A focus on priority issues and underlying processes, as opposed to an enumeration of activities, may strengthen the impact of the Forum recommendations.

V. Factors facilitating the implementation of the recommendations of the Forum

29. Projects that contributed most efficiently to achieving the recommendations of the Forum were based on extended networks of partnerships with indigenous organizations, local and national decision makers and civil society at large. The momentum created by the recent adoption of the Declaration on the Rights of Indigenous Peoples by the General Assembly was another facilitating factor for UNESCO's activities in response to the Forum recommendations.

VI. Other significant information on recent programmes, budgetary allocations or projects/activities regarding indigenous peoples' issues within UNESCO

30. In 2007, UNESCO implemented some 100 activities involving indigenous peoples, while over 10 programmes carried out by Headquarters and field offices had an explicit focus on indigenous issues. However, since the majority of UNESCO's programme areas are of relevance to the rights and aspirations of indigenous peoples, actual numbers of activities related to indigenous peoples might be higher.

31. The San José UNESCO office has launched a publication on the cosmovision and biodiversity of the Kuna community in Panama. It has also provided support to educational activities in the Nahuatl language in El Salvador. Furthermore, an action plan with indigenous people in Honduras and two publications on the traditions and local languages of Panama and El Salvador have recently been released.

32. Within the framework of the International coalition of cities against racism; the Canadian coalition of municipalities against racism and discrimination, currently comprising 23 municipalities (as of 11 January 2008), adopted a particular focus on aboriginal peoples. Its 10-point plan of Common commitments and sample actions against racism and discrimination encourages a participatory approach, which aims to engage aboriginal peoples and initiate dialogue among diverse communities. Municipalities are invited to integrate this plan of action into their policies and strategies.

VII. UNESCO activities relative to the goal, objectives and Programme of Action of the Second International Decade of the World's Indigenous People

33. The Programme of Action for the Second International Decade contains a number of recommendations of direct relevance to the UNESCO mandate and its programmes, and specifically mentions several UNESCO legal instruments and programmes, such as the Convention on the protection and promotion of the diversity of cultural expressions and the UNESCO-LINKS programme on local and indigenous knowledge. In 2007, UNESCO pursued efforts towards implementing the Programme of Action, as reflected in the activities detailed in previous sections. In line with item 96 of the Programme of Action for the Second International Decade, UNESCO established a network of UNESCO focal points on indigenous

issues in the Organization's field offices to strengthen partnerships with indigenous peoples at the local level and reinforce interaction across regions. In this regard, it is worth mentioning that the Organization is an active member of the United Nations Development Group task team on indigenous issues elaborating guidelines for United Nations country teams on how to adequately address indigenous peoples' issues in United Nations programming. Moreover, a number of activities can be highlighted in the fields of culture, education, environment and human rights.

Culture

34. In 2007, the Convention on the Protection and promotion of the diversity of cultural expressions was ratified. It now has 77 States parties. This is an important achievement in light of paragraph 14 of the Programme of Action, which recognizes the Convention as a tool to ensure the right of indigenous peoples to create and disseminate their cultural goods and services in a fair environment.

35. In June-July 2007, in line with paragraph 14 of the Programme of Action, the World Heritage Committee took the decision at its thirty-first session (Christchurch, New Zealand) to add "communities" as the fifth "C" under the strategic objectives of the 1972 World Heritage Convention. (The other four "Cs" are: credibility, conservation, capacity-building and communication.) This was done under the chairmanship of Tumu Te Heuheu, who is the first indigenous person ever appointed to this position. This is a step towards enhancing the full and effective participation of indigenous people in UNESCO's activities in the area of world heritage. Directly inspired by this new approach, the UNESCO office in Mexico has organized a community workshop on valuing heritage with local indigenous communities in order to commemorate the fifteenth anniversary of the inscription of the archaeological site El Tajín on the UNESCO world heritage list.

36. Regarding item 15 of the Programme of Action, UNESCO can report that progress was made over the past year through the first sessions of the governing bodies of the 2003 Convention for the safeguarding of the intangible cultural heritage, which entered into force in April 2006. The preparation of the complex operational guidelines that will bring this important treaty into practical operation is well under way. The preamble to the Convention refers specifically to the important role of the world's indigenous communities in the production, safeguarding, maintenance and re-creation of intangible cultural heritage. Within the framework of its Endangered languages programme, UNESCO is implementing several projects aimed at the safeguarding of indigenous languages and oral traditions, in line with paragraph 15 of the Programme of Action. The projects were developed and implemented either by local indigenous NGOs or by national scholars working closely with the speakers of the languages in question, on the following topics:

(a) Revitalization of the Sillanko language and oral traditions (Burkina Faso);

(b) Safeguarding the Yukagir language and oral traditions (Russian Federation);

(c) Safeguarding Mayan oral traditions (Mexico);

(d) Language documentation in three indigenous communities: Paresi, Djeoromitxi, and Ka'apor (Brazil);

(e) N|u language workshops for #Khomani youth (Namibia);

(f) Safeguarding the Khang language (Viet Nam);

(g) Bembele and Gbete: from oral to written languages (Cameroon);

(h) Indigenous language revitalization and preservation in Melanesia and the Pacific (Vanuatu, Papua New Guinea, Solomon Islands).

37. Other UNESCO activities in the field of indigenous languages and oral traditions include the following:

(a) Study of the cultural traditions and languages of the Chechen and Circassian communities in Jordan, and analysis of their rights in Jordanian legislation;

(b) Cultural mapping with indigenous people in Iraq and the Syrian Arab Republic;

(c) Mapping of cultural assets in the North-West Frontier Province of Pakistan; within the framework of the International Year of Languages, activities will be designed for the revitalization and rescue of threatened languages in Pakistan, particularly of the Kalash valleys in Chitral.

38. Regarding point 12 of the Action programme recommending that culture should be integrated as a prerequisite and a basis for development project design in order to build development with identity, UNESCO has expanded its outreach in training United Nations staff, parliamentarians and development partners in using the so-called Cultural diversity programming lens. Designed for use by policymakers, programme managers and community leaders who work in both non-culture and culture-related sectors for sustainable development, this lens is an interdisciplinary tool to help integrate the principles of cultural diversity into development policy and programming. It serves to systematically analyse and evaluate whether programmes, policies and practices do in fact incorporate and promote the principles enshrined in the UNESCO declarations and conventions related to cultural diversity. The lens takes into account the rights and aspirations of indigenous peoples. UNESCO participated actively in the Interagency Group on indigenous issues, preparing and sharing a UNESCO paper entitled Development with identity — indigenous culture: UNESCO's experience and good practices (2006).

Education

39. See response to recommendation 69 in section I above.

Environment

40. UNESCO organized an expert workshop on links between biodiversity and cultural diversity with support from the Christensen Fund in September 2007. Indigenous participants contributed extensively to the debates, and attention to indigenous knowledge and perceptions was an essential component of the process.

41. Through the launch of the study entitled "Fishers' knowledge in fisheries science and management", UNESCO highlighted the contribution of indigenous

people (published within the framework of the LINKS programme) to the preservation of halieutic resources. Guides illustrating linkages between indigenous cultural practices and the fostering of sustainable biodiversity use within Andaman Sea Islands (India, Indonesia, Malaysia and Thailand) were also developed in both English and Thai.

Human rights

42. The Director-General of UNESCO made a public statement on the occasion of the adoption of the Declaration on the Rights of Indigenous Peoples by the General Assembly, explaining its connections with UNESCO standard-setting instruments and relevant programmes. This statement is on UNESCO's website.[11]

43. In accordance with the forty-sixth paragraph of the Programme of Action for the second International Decade of the World's Indigenous People, the UNESCO office in Mexico has released a publication compiling the seven thematic reports presented to the Human Rights Council from 2002 to 2007 by the Special Rapporteur on the situation of human rights and fundamental freedoms of indigenous peoples, Rodolfo Stavenhagen. The book by the Special Rapporteur is based on the official reports and aims to make these texts accessible to a broader audience.

VIII. Information and suggestions regarding the special themes of the seventh session: climate change, biocultural diversity and livelihoods: the stewardship role of indigenous peoples and new challenges

44. UNESCO welcomes the opportunity to address the issues of climate change, biocultural diversity and livelihoods as the special theme of the seventh session of the Forum. The Organization considers the contribution of indigenous peoples in these areas to be crucial, as reflected in its new Medium-term strategy (2008-2013):

> "UNESCO will study the ties between cultural diversity and biodiversity and will disseminate the relevant information to decision-makers. It will also endeavour to contribute to the development of indigenous peoples by encouraging respect for and the preservation and maintenance of their knowledge systems, and by identifying innovations and practices based on traditional lifestyles that may be relevant to the conservation and sustainable use of biological diversity."

45. An international expert meeting on indigenous knowledge and changing environments was held by the UNESCO local and indigenous knowledge systems programme in Cairns, Australia (19-23 August 2007), with extrabudgetary funding from the Christensen Fund. This highlighted how communities facing climate change may build upon coping and adaptation strategies rooted in indigenous knowledge.

[11] http://portal.unesco.org/en/ev.php-URL_ID=39604&URL_DO=DO_TOPIC&URL_SECTION=201.html.

46. The stewardship role of indigenous people in observing, informing and responding to climate change was highlighted during a side event entitled Indigenous people and climate change: impacts and responses, held at the thirty-fourth session of the UNESCO general conference. The event featured indigenous experts.

47. Papers from the international experts meeting held in Aichi, Japan on Safeguarding the transmission of local and indigenous knowledge of nature have been received and edited and are scheduled to be published by UNESCO's Division of cultural policies and intercultural dialogue and the local and indigenous knowledge systems programme in the second quarter of 2008. The papers examine links between indigenous knowledge transmission, education and biodiversity.

48. The World Heritage Centre has released a publication entitled Case studies on climate change and world heritage (2007) and has participated in activities related to Polar Year and the Year of Planet Earth.

IX. Capacity-building on indigenous issues for staff within UNESCO

49. The Indigenous fellowship programme (francophone and anglophone) was organized in collaboration with the Office of the High Commissioner for Human Rights and other partners (see also section III on indigenous children and youth, above). The programme is a two-way exchange in which the fellows attend lectures and conferences to learn about UNESCO activities, while UNESCO staff members receive input from the fellows on their projects with indigenous people and learn about the situation and challenges of indigenous communities today. At the end of 2006, a special workshop was organized for fellows and UNESCO staff on participatory cultural mapping and its possible uses for development work with indigenous peoples. Thirty-five staff members from all UNESCO sectors participated.

50. The information booklet entitled "UNESCO and indigenous peoples: partnership to promote cultural diversity", issued in 2006 was translated into French and Spanish and distributed widely across UNESCO field offices and national commissions. The booklet provides the secretariat and partners with basic knowledge about why and how UNESCO works with indigenous peoples.

51. The declaration on the rights of indigenous peoples was presented and discussed at a training organized for UNESCO culture sector field staff on using the UNESCO cultural diversity programming lens. The lens includes questions for analysis on indigenous rights and aspirations.

X. List of UNESCO conferences and meetings regarding indigenous issues in 2008

52. UNESCO conferences and meetings regarding indigenous peoples' issues for 2008 are as follows:

(a) The second extraordinary session of the Intergovernmental committee for the safeguarding of intangible cultural heritage was held in Sofia, Bulgaria, from 18 to 22 February 2008;

(b) A day of presentations at UNESCO headquarters, including, inter alia, on the theme of indigenous languages and knowledge on the occasion of International Mother Language Day 2008 (21 February);

(c) The one hundred seventy-ninth session of the UNESCO Executive Board from 1 to 17 April 2008;

(d) The Global Action Week (Education for All) 2008 from 21 to 27 April 2008 on the theme Quality education to end exclusion;

(e) The thirty-second session of the World Heritage Committee, scheduled to take place from 2 to 10 July 2008 in Quebec, Canada;

(f) The annual meeting of the Interagency support group on indigenous issues, hosted by UNESCO during the third quarter of 2008;

(g) An international conference on education organized by the UNESCO International bureau of education in Geneva, is planned for November 2008, on the topic of inclusive education, to follow a series of preparatory regional workshops;

(h) The third session of the Intergovernmental committee for the Safeguarding of Intangible Cultural Heritage, is scheduled to take place during the third quarter of 2008 (more information to follow at a later date);

(i) The one hundred eightieth session of the UNESCO Executive Board, from 30 September to 17 October 2008.